

aapcsw

American Association for Psychoanalysis in Clinical Social Work

Fall 2018

newsletter

From the Co-Presidents

Jerry Floersch, PhD, MSW | Jeffery Longhofer, PhD, MSW | with Nicole Milano

A general survey of the AAPCSW membership was recently conducted to assess members' needs and satisfaction. Questions included age, years of membership, current employment, past conference attendance, listserv involvement, and overall satisfaction with the organization. Out of approximately 900 members, 324 completed the survey, representing about 35% of the membership (for an organizational survey, 35% is the expected response rate; nevertheless, one should be careful in drawing conclusions because the results are at best a kind of average of members' opinions). Here, we briefly review early analysis and will have a detailed report for the 2019 conference in Durham.

In age, 54% of respondents were 65 or older, 19% were 55–64, 10% were 45–54, and the remaining 18% were 25–44. Additionally, 45% have been members for more than seven years. An overwhelming 90% of respondents had some type of post-MSW, advanced clinical training and/or education, usually psychoanalytically focused. A total of 56% of respondents considered themselves to be mostly full time in private practice, and of the respondents who were not full-time private practitioners and who worked for community agencies, schools, or other mental health settings, 63% reported having a part-time practice.

With regard to the biennial conference, 26% of respondents attended “Under One Tent” in 2015, 27% attended “The Art of Listening” in 2016, and 22% attended “Mind and Milieu” in 2017. Of those who attended the past three biennial conferences, 24% reported presentation of a paper or workshop. A slight majority (57%) indicated interest in attending the 2019 conference in Durham, North Carolina. We were surprised to learn that most (76%) *have not* attended an AAPCSW local event over the past year, yet we also learned that about half would have if more events had been held. Do we have local work to do, with less dependence on the biennial conference? These are just a few of the questions the survey raises.

An overwhelming 86% of respondents read the quarterly newspaper from AAPCSW. Additionally, on a scale of 1 to 5, many (60%) felt that the AAPCSW listserv is an important or very important component of communication. However, only 14% followed AAPCSW on facebook.

Most important, 75% of respondents said they were very likely to renew their membership. When we analyzed additional information from

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editor'sword

Donna F. Tarver, MSSW



My sincere thanks to AAPCSW for the opportunity to serve as your newsletter editor for the past twenty-five years. The years have flown past, and, though it has been perplexing at times, I have never tired of it. It has given me the opportunity to meet a continuing stream of bright, enthusiastic colleagues who share my passion for treating patients within the context of psychoanalytic thinking and practice.

When I came to my first conference at the Grand Hyatt in the early 1990s, I was astounded to find a group of social workers who were busily engaged in training and teaching in psychoanalytic institutes and writing stimulating, thoughtful books and papers. These opportunities were not available in Texas at that time. I felt that I had found the place where I belonged. Less than two years later, my Dallas colleague resigned and asked me to become the *Newsletter* editor. I had no idea what that entailed, but it seemed like a real opportunity. I wasn't so sure about that two days later when three boxes of old newsletters and address lists arrived at my office, and I realized that my orientation to and training for the editor's job was contained in those boxes. The rest is history!

There is not enough space here to recognize and thank all those who have helped make the *Newsletter* a success and who have become mentors, friends, and lifetime treasured colleagues. I will thank a few who helped me get started in the beginning and who have made special time for the *Newsletter* along with their many other AAPCSW responsibilities—Bill Meyer, Kathy Siebold, Barbara Berger, Penny Rosen, and my dear friend and mentor Diana Siskind. We all owe thanks to Marsha Wineburgh for her tireless pursuit to represent social work's interests in licensing and legislative matters benefitting every state across the country. Thanks to Crayton Rowe and Rosemarie Gaeta for conceiving of and fighting the battle to establish the National Membership Committee on Psychoanalysis in Clinical Social Work (NMCOP) as a separate entity. Lastly, I am most grateful to Kelly Martin, our all-knowing designer and the secret editor of this newsletter. My tenure would have been short without her help.

Please continue to extend your help and support to Christie Hunnicutt as new *Newsletter* editor and Wendy Winograd as book review editor. They will continue the successful tradition that we have established and have new ideas and additions that will move us into the future.

The *Newsletter* welcomes readers' letters, articles, and opinions on topics of the day and clinical issues; book and film reviews; notices of or reports on conferences; and news of interest to our membership. We encourage members with an interest in writing to use the *Newsletter* as a vehicle for converting their interest into the writing process. Thanks to all contributors to this issue—Theresa K. Albini, Jerry Brandell, Dan Buccino, Michael De Simone, Sheila Felderbaum, Jerry Floersch, Scott Graybow, Miriam Jaffe, Danielle M. Kasprzak, Lynn Lawrence, Jeffrey Longhofer, Christie Hunnicutt, Jenny Kurland, Nicole Milano, Brian Ngo-Smith, Karen K. Redding, Penny Rosen, Judith Rosenberger, Mark L. Ruffalo, Lance Stern, Carol Thea, Wendy Winograd, and Mary H. Wise.

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AAPCSW Student Outreach Project

Scott Graybow, PhD, LCSW

I am a member of the Diversity and Social Action Committee and the Public Relations Committee, as well as the chair of the Student Outreach Ad-Hoc Committee. In this article, I share details about recent AAPCSW efforts to connect with MSW students around the topic of psychoanalysis in clinical social work. These efforts are part of the wider effort by AAPCSW to increase interest in the organization among younger social workers and social workers of diverse backgrounds.



While we at AAPCSW see psychoanalytic work as very much in sync with key social work values such as *meeting the client where the client is* and *treating the whole person*, current MSW students are often unfamiliar or uncomfortable with the idea that social work and psychoanalysis share a common perspective. Although unfortunate, this seems understandable, given the marginalization and at times complete absence of positive references to psychoanalytic theory and practice in MSW curricula.

To address this dilemma, members of the Diversity and Social Action Committee, the Public Relations Committee, and the New Professionals Committee began working on a student outreach project. The project is presently being carried out under the auspices of the Student Outreach Ad-Hoc Committee. The committee was first chaired by Golnar Simpson; as of August 2018, I am the chair.

The project seeks to engage MSW students via on-campus presentations by AAPCSW members. The presentations take as their starting point the goal of deconstructing what we believe are the most harmful myths about psychoanalysis in clinical social work. The first myth is that psychoanalytic work is not evidence based. The second myth is that psychoanalytic work inherently lacks sensitivity to diversity, class, and other matters of social justice. When assumed to be true, these myths support the conclusion that there is a lack of fit between the psychoanalytic perspective and clinical social work's venerable emphasis on ethics, diversity, and the promotion of social justice.

After many months of discussion about specific content to be presented and how to locate a social work school to host an initial presentation, the student outreach project had its first major success on April 24, 2018. On that day, I gave a presentation to a group of MSW students at the Silberman School of Social Work at Hunter College titled "Psychoanalysis in Clinical Social Work: Science and Social Justice." The presentation attracted a diverse group of students, all of whom sacrificed their lunch hour to attend. The group included first- and second-year students. There were students who had positive associations to psychoanalysis and students who were curious about the idea that psychoanalytic thinking and social work practice might somehow intertwine. All could recount the various anti-psychoanalytic tropes about analysis being classist, racist, and so on.

The presentation's emphasis on undoing what we refer to as the myths about psychoanalysis in clinical social work clearly resonated with the students. My explanation that psychoanalysis is both a theory and a practice, and therefore one can utilize psychoanalytic ideas without applying a rigid psychoanalytic framework, excited many of the students, who became eager to think about how social work and psychoanalysis might overlap in their field placements. We talked about how thinking psychoanalytically might decrease risk of clinician burnout and deepen the rapport between clients and social workers meeting for case management, home visits, discharge planning, crisis intervention, and other traditional social work services.

Given the positive response to the presentation at Hunter, the outreach project is now engaged in efforts to scale up and provide similar presentations

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2019 National Conference Update

Penny Rosen, MSW, BCD-P, Conference Chair

In anticipation of our March 28–31, 2019, conference, we are excited to announce the extraordinary, contemporary, stimulating presentations. Here are some highlights of our plenary presentations:

The Efficacy of Psychodynamic Therapy: The Talking Cure in the Era of Evidence-Based Practice

~ Jonathan Shedler, PhD

Second Chances: Redemption and Reentry after Prison

~ Elizabeth Hinton, PhD

“They hate me now, but where was everyone when I needed them?”: Trauma, Incarceration and Containers that (Don’t) Hold ~ Elizabeth Kita, PhD, LCSW

On Considering Regrets: If I Could Turn Back Time

~ Samoan Barish, PhD, DSW, MSW

Sex and Love on the Upper East Side: Entrances and Exits in Middle-Age ~ Steven Kuchuck, DSW, LCSW

Also, a *Plenary Film Presentation* will be featured, with Susan Sherman, DSW, LCSW, as the discussant.

This is only a glimpse of what awaits you. See pages 12 and 13 for a bigger overview, and see www.aapcsw.org/events/conference for the full program and registration information.

The social events before and during the conference will give you a new taste of Durham, even if you have been there before. On Thursday, March 28, visit the Nasher Museum at Duke University, followed by an Opening Reception at Parizade (bus transportation included). On Saturday night, March 30, dine at the historic 21c Museum Hotel Durham for the “Purple Penguin Soiree,” with jazz music.

Don’t miss out! Join us in Durham in our efforts at facing our challenges and promoting depth and breadth in our insights about contemporary clinical practice.

From the Co-Presidents, cont. from page 1

our membership database, we learned that from 2012 to 2018, 146 Full Members did not renew their membership as compared to 78 Students, 21 Candidates, and 30 New Professionals.

We have not yet analyzed the qualitative survey data: what members most like and least like about the organization. But the general descriptive data suggests that the organization needs to find new ways to inspire members to remain members, and we need to find out what new members and current members want in a future AAPCSW: Hold more local chapter events? Provide more opportunity to present case studies or present at the biennial conference? Change aspects of the biennial conference format, style, and content? Develop mentorship programs for students and new professionals? Identify the future of the organization with relevant contemporary clinical regional, national, and global worries and challenges? In general, how do we make psychoanalytic thought and practice relevant to future social work clinicians? Discussion of all results and questions will be presented at the national conference in North Carolina in March 2019.

AAPCSW Student Outreach Project, cont. from page 3

at other social work schools. We are also working on adding a special page to the AAPCSW website describing the project. Lastly, we are considering ways the project might play a role in increasing the number of MSW students who attend the 2019 AAPCSW conference.

We members of the student outreach project are especially eager to hear from

- social work academics interested in hosting a student outreach presentation at their school;
- individuals active in their social work alumni organization who can bring us on campus through an alumni event;
- individuals interested in giving an on-campus student outreach presentation; and
- individuals who have ideas, reactions, or comments about the student outreach project.

Please join us in our effort to connect MSW students with the knowledge they need to make informed decisions about the psychoanalytic perspective and its potential place in their developing identities as clinical social workers.

AAPCSW Case Study Writing Workshop

Thursday, March 28, 2019 • 9:00am–4:00pm

Durham Marriott City Center / Durham Convention Center, Durham, NC

with Sheila Felberbaum & Wendy Winograd

This one-day workshop, open to AAPCSW members who are attending the biannual conference, offers an introduction to various aspects of the clinical writing process with participants who would like to develop the skills necessary to write effective case studies for presentation or publication.

The morning session will focus on the nuts and bolts of writing clinically. We will explore:

- How to do a literature review using PEP
- The utilization of APA format
- The framing of case material in relevant theory
- Ethical considerations in clinical writing

In the afternoon, we will do a close reading of a short published case study in order to identify effective and ineffective writing and to deepen our understanding of what writers do that brings case material to life. We will look at the importance of giving and receiving feedback for writing and will explore ways in which feedback can be offered in mutually supportive and enriching context.

In the final segment, participants will have an opportunity to do a short piece of writing that will be workshoped in small groups.

The day will end with a discussion with writers from book *Narrative in Social Work Practice: The Power and Possibility of Story*, edited by Ann Burack-Weiss, Lynn Sara Lawrence, and Lynne Bamat Mijangos.

Thursday, March 28, 2019, 9:00am to 4:00pm; lunch will be included

Cost: \$35 students (Master's, Post-Master's/Candidates); \$100 general

Registration is limited to 25. See conference registration form at www.aapcsw.org.

Sheila Felberbaum, LCSW, BCD, was educated first as a nurse then earned her MSW from NYU. She is a graduate of both the NY School for Psychoanalytic Psychotherapy and Psychoanalysis and New Directions: Writing with a Psychological Edge, a program of the Washington Baltimore Center for Psychoanalysis. She is a member of the faculty, where she facilitates ongoing and weekend-long writing groups for students and faculty. She maintains a general psychoanalytically oriented psychotherapy practice in Smithtown, NY, specializing in bereavement and the treatment of patients with life-challenging medical diagnoses. She is a consultant and staff group facilitator for the VNS Hospice of Suffolk. Sheila is also a long-term member and on the board of the American Association of Psychoanalysis in Clinical Social Work, where she serves as the co-editor of the online Monograph. Her numerous clinical publications and plays focus on personal and professional reflections on bereavement, countertransference, and the integration of writing in clinical practice.

Wendy Winograd, DSW, LCSW, BCD-P, clinical social worker and certified psychoanalyst, provides psychotherapy to adults, couples, and children in private practice and in a school. She serves on the faculty of the New Jersey Institute for Training in Psychoanalysis and the Center for Psychotherapy and Psychoanalysis of New Jersey. She is on the executive board of the American Association of Psychoanalysis in Clinical Social Work, where she is the recording secretary, book review editor, and co-chair of the Child and Adolescent Committee. She earned her DSW from the Rutgers University School of Social Work and her MSW from New York University. Her current research focuses on the psychoanalytic understanding of the relationship between play, identity, and intersubjectivity. She has published on female development, work with transgender adolescents, school-based psychotherapy with young children, and mother/daughter relationships, and she has presented her work nationally and internationally.

Celebrating the Wounded Healer Psychotherapist: Pain, Post-Traumatic Growth, and Self-Disclosure

edited by Sharon Klayman Farber; Routledge, 2017; 242 pages

Reviewed by Theresa K. Albini, MSW, LCSW, BCD

Psychotherapist heal thyself reverberates through its pages. *Celebrating the Wounded Healer Psychotherapist: Pain, Post-Traumatic Growth and Self Disclosure*, edited by Sharon Klayman Farber, is a hybrid of scholarship and story. Divided into two sections, the first includes an introduction and six chapters written by Farber, followed by part 2, comprised of eleven “memoir-ish” poignant revelations and reflections written by eleven courageous, self-proclaimed “wounded healer psychotherapists,” with Farber, herself, leading the way. Although the two sections are not equal by page count, the power of story compensates immensely.

In the first section Farber traverses the psychoanalytic landscape with a well-documented, densely

packed literature review covering such areas as the definition and developmental stages of the wounded healer, why we do this work, occupational hazards of the psychotherapist, post-traumatic growth and resiliency, prototypical wounded healers, and the wounded healer psychotherapist’s predispositions and propensities.

Farber engages the reader by defining and elaborating on the wounded healer, borrowed from Jung’s concept of the wounded healer archetype and classically embodied by Freud, whose self-analysis disavowed his own traumatic past. Farber ushers in a historical queue of wounded healers from Jesus Christ, who, according to Christian beliefs, knew

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Narrative in Social Work Practice: The Power and Possibility of Story

edited by Edited by Ann Burack-Weiss, Lynn Sara Lawrence, and Lynne Bamat Mijangos;

Columbia University Press, 2017; 296 pages

Reviewed by Miriam Jaffe, PhD, LSW

This innovative volume, edited by Ann Burack-Weiss, Lynn Sara Lawrence, and Lynne Bamat Mijangos, well represents its mission, which is to serve up narrative as a serious tool of social work, not only in clinical settings with clients but in the work of self-care, self-reflexivity, advocacy, and, most important, social work education, including field leadership and supervision. As the forward by Rita Charon suggests, the field of narrative medicine created an opening for the helping professions to utilize narrative and interdisciplinarity in profound ways. If we social workers do not imagine the power of story as somehow central to their day-to-

day existence, then we have forgotten the historical foundations on which we are built, perhaps in an effort to be more efficient or to be taken more seriously as social scientists. But if medicine, a respected profession, can be both serious and narrative (which makes it even more highly regarded), then maybe social workers can allow their own narrative some actual legitimacy. This narrative legitimacy could empower social work to define itself, and this definition could garner social workers the respect that they deserve. Moreover, since well-written narrative also gives voice to the often marginalized

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Mindfulness-Informed Relational Psychotherapy and Psychoanalysis: Inquiring Deeply

by Marjorie Schuman; Routledge Press, 2017, 201 pages

Reviewed by Karen K. Redding, LCSW, PhD

I had the privilege and pleasure of doing my psychoanalytic training at the Los Angeles Institute and Society for Psychoanalytic Studies (LAISPS) in the mid-1990s with Marjorie Schuman, the author of *Mindfulness-Informed Relational Psychotherapy and Psychoanalysis: Inquiring Deeply*. At that time, we were “closeted meditators,” feeling more private about our interest in Buddhist psychology and our meditation practice. But even then, Schuman had the courage to form a monthly group for psychoanalysts who meditated. Our meetings consisted of sitting together in silence for thirty to forty-five minutes, followed by a dialogue of how our meditation practice influenced ways of listening and working

both psychoanalytically and in an experience-near way with our patients.

Some twenty years later, given her depth of both clinical and contemplative practice, Schuman has written a remarkably clear and well integrated book on combining the practices of mindfulness and relational psychoanalysis. It is a book for clinicians with or without a background in meditation because it demonstrates in jargon-free language how to become more intimate and even more friendly with our own minds. As we are better able to know our own minds, we are better able to assist others in investigating and befriending their minds as well.

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Book Reviews

Psychoanalytic social workers are writing more and more books! Following is our new system for handling reviews:

- When you have written a book you wish to have reviewed or have read a recently published book that you feel would be of interest to our members, please send the book title and a sentence about the subject of the book to the Book & Film Review Editor, Wendy Winograd (wendywinograd@gmail.com).
- Copy Barbara Matos, our administrator, on the e-mail (barbara.matos@aapcsw.org) and send the book to her. She will keep records of all books received. Once she receives the book, we will choose a reviewer, and Barbara will send the book to the reviewer.
- If you have a colleague in mind as a reviewer of your book, please let us know. We are always interested in adding reviewers to our list.
- Reviews should be four to six double-spaced pages. The book title and publisher should appear at the top of the page followed by the reviewer's name. At the end of the review, the reviewer should include a sentence or two about themselves.
- The review should then be sent to Wendy so she can read it. She will then send the review to Newsletter Editor Donna Tarver for publication in the *Newsletter*. We review only books; we do not review book chapters or articles.
- On some occasions, a film relevant to our field may be reviewed, and if you see such a film and would like to review it, please write directly to Wendy.



We thank all the authors and reviewers who have made such excellent contributions to the *Newsletter* over these many years.

Wendy Winograd, DSW, LCSW, BCD-P • Book & Film Review Editor •
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how to heal because he himself was wounded; Jung, the son of a chronically mentally ill mother, who believed the wounded healer's suffering is "both a burden and a driving force in his need to heal the problems of others"; Ferenczi, who was rumored to have engaged in sexual acts with patients; van der Kolk, a contemporary trauma expert, who as a child was shocked by explosive outbursts of rage from his father and frightened when his mother revisited her childhood trauma—just to mention a few.

Subsequently, Farber culls from studies and provides a voluminous amount of block quotes from original source material to develop and support her premise. Essentially, she believes that there is some truth to the myth that psychotherapists are attracted to the helping profession because of both the repression and disavowal of their own true traumatic past. "Some people who have been hurt by experiences in their life have learned something valuable . . . want to help others as they have been helped, often through their own psychotherapy," Farber states by way of introducing her argument. She further warns about the wounded healers who hurt rather than help their patients. Moreover, she declares, "All psychotherapists, even the most outstanding ones, can damage a patient severely when circumstances in their own lives and in the treatment of a particular patient are such that the damaging acts seem at the moment to be a solution to a major problem in the treatment." In an attempt to be all encompassing, this bold statement of the perfect storm is far too vague and beckons elaboration. What is the nature of the damaging acts and what are the life circumstances of the therapist and patient, and how are they misperceived in the moment to solve what kind of problem in the treatment? Some specific hypothesized case examples would strengthen and clarify her supposition. Instead, Farber addresses these questions indirectly with reliance on cited research leaving the reader, too often, to understand by inference.

Of course betrayals, dual relationships, and boundary violations between patient and therapist—sexual transgression being the most egregious—immediately come to mind. To this end, Farber shares an anecdote in which she found herself shocked, betrayed, and disillusioned by a highly esteemed mentor, collaborator, and fellow analyst

who lost his professional license to practice because of having a sexual relationship with a patient. This personal experience, coupled with Farber discovering in the midst of her dissertation research the stunning prevalence of self-injurious behaviors and serious psychopathology among psychotherapists, sparked her curiosity and hence inquiry about which people and why people choose to become psychotherapists.

The reader is introduced to studies such as one in which personal and professional histories taken from experienced psychoanalytic and psychodynamic therapists reveal early object loss and narcissistic needs as the two major themes among the subjects. Farber posits that recovering from painful childhood experiences is an ongoing process. Even though our own psychotherapy or psychoanalysis helps us heal, self-disclosing our traumatic experiences continues the healing process, wherein lies her second premise. Yet the fear of shame and stigmatization keep far too many psychotherapists in the proverbial closet, she asserts. Psychologist Peter Martin's personal disclosure of his incapacitating depression and his concept of "celebrating the wounded healer" inspired Farber's interest and belief that no matter how self-aware one has become, memoir writing is vital for healing.

Farber highlights how far too few professional mental health-training programs require their candidates to undergo their own psychotherapy. When a therapist's life goes unexamined with the concomitant lack of insight, self-awareness, self-reflection, and self-compassion, the risk of harming patients inadvertently by misguiding the treatment to meet the therapist's own unmet needs is ubiquitous. Research shows how boundary crossings can easily slide down the slippery slope and lead to frank boundary violations if and when the therapist is unaware. Farber draws from a two hundred case study conducted by Celenza and Gabbard, who found "the typical characteristics of the therapist who engages in sexual misconduct are qualities that are to some extent present in analysts, generally." Their study revealed that the offending analysts mostly were not "psychopaths" but instead "one-time transgressors" who genuinely feel remorse and are capable of being rehabilitated with the proper treatment. These researchers insist that "the temptation to deny this universal vulnerability is a replication of

the kind of vertical splitting or compartmentalization that makes one vulnerable to sexual misconduct in the first place.” Interestingly, social workers, in the study, had a significantly lower prevalence rate among offenders compared to psychologists and psychiatrists. Celenza and Gabbard hypothesize that the lower incidence is related to a lesser need for power and status among social workers. Farber suggests that because the origins of social work practice have been relationship based, this may also account for the variance of incidence among practitioners.

One entire chapter is devoted to Freud. Farber notes how some believe Freud’s abandonment of the seduction theory, and discrediting the reality of childhood trauma, imbedded the seeds from which the false memory foundation spawns. She shows how Freud’s emphasis on conflict theory and repression misses the pivotal roles that vertical split, disavowal, and dissociation play in understanding trauma. She condenses a lengthy history and hypothesizes how Freud’s own disavowed trauma made him vulnerable to reenactments and boundary violations.

In part 2, the reader is taken on a journey from woundedness to healing vis-à-vis gripping personal vignettes by psychotherapists from a range of callings: analysts, social workers, psychologists, and psychiatrists. The first-person accounts span the gamut of the childhood traumatic experiences of children of Holocaust survivors, disorganized attachment, domestic violence, familial mental illness, incest, parental loss, re-traumatization from misdiagnosed and misguided treatment, and transgenerational traumas. The case examples demonstrate richly the critical role of self-disclosure while delving into one’s own history of wounds and recovery to be better able to recognize and heal the wounds of our patients. Each contributor’s distinct voice evokes compelling imagery, which expands the themes, adds gravity and becomes the heartbeat of the book.

In conclusion, Farber distills a wealth of scholarly research to make her arguments that everyone who becomes a psychotherapist is a wounded healer for whom psychoanalysis or depth psychotherapy is imperative, lest they become vulnerable to harming patients under the guise of helping. Moreover, she believes the healing process for the therapist is ongoing, for which self-disclosures are invaluable.

At times the writing is uneven and cumbersome to follow. A venial annoyance was the redundancy of actual quotes throughout the text. Nevertheless, the book belongs on the shelf of everyone contemplating or entering the field of psychotherapy, as well as those who currently practice it. Farber and the other brave co-contributors dare to tread the road less traveled. Furthermore, the book is a strong endorsement that *all* professional schools and institutes require all candidates to undergo psychotherapy, even those attending nonpsychoanalytic programs. Whether or not the analysis of transferences and countertransferences is the focus of the therapy, these phenomena exist in all therapeutic relationships, and when not understood and thus ignored, our patients suffer.

Theresa K. Albin, MSW, LCSW, BCD, a Kohutian Self Psychologist, has a private practice in Chicago treating children, adolescents, and adults and specializes in the treatment of patients with complex trauma and dissociative identity disorder. She has presented internationally and published in this area.

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Narrative, cont. from page 6

populations that we serve, close reading and writing instruction as part of a social work curriculum is essential if we are to follow our code of ethics.

In my reading experience of this book, I sometimes found this message—this crux—to be too implicit, but that is because even a book recognized as invaluable by such a highly regarded press can be written off as a diverse collection of stories that are inspiring and relatable but unworthy as disseminatable scholarship. Thus, my personal preference would be for a less-humble, more “hit me over the head” kind of argument throughout. However, *Narrative in Social Work Practice* really builds to and ends with a strong argument, a sort of push for its very existence: “The advancement of the social work profession requires that practitioners not only use existing knowledge but also contribute to its dissemination and development” (185). Each chapter is a narrative case study that delivers on this argument, interweaving scholarly citation with personal revelation. This is writing that desiloes the humanities and the sciences, and this is writing that has the potential to move beyond the ivory tower and into the hands of an entire workforce. It gives voice to that workforce in ways that APA style does not. Moreover, this book is organized according to section summaries that guide how each narrative case study is linked to one of the social work competencies as the Council of Social Work Education’s Educational and Policy Standards defines them. This move is crucial to getting these narratives into the hands of students, who would be well served to mentally ingest the lessons of meaning-making via the careful word choice indicative of this type of prose style and to the idea, as Burack-Weiss asserts in her introduction, that there are “many ways of knowing.”

The range of narrativized topics among the cases features the clinical revelations of self-reflection, various forms of narrative therapy, and narrative social work in education, supervision, and research. From the perspective of an early career clinician, I found several chapters particularly engaging. (Of course, the diversity of the book’s potential audiences is another promise on which these editors deliver: there is something “special” for everyone here.) For me, Kristin Slesar’s “Another Kind of Witnessing: Narrative Medicine and the Trauma Therapist” hit all the key features of what I needed from my read-

ing experience, as did Millet Israeli’s “The Reluctant Storyteller: The Use of Self in Narrative Social Work.” Slesar describes her own experience as a trauma therapist:

Every case was awful in its own way and the workdays were long and heavy. We did not have clinical supervision, nor did we receive much institutional support, other than coveted office space. We did not support each other . . . there was too much work, too much trauma, and too little trust among us. I preferred sessions, one after another, for I felt present and connected to the person before me. Everything else . . . was an impossible Sisyphean mass. (46)

The phenomenology or direct experience of social work practice is necessarily relational: practitioners must tell their stories in order to help other practitioners form a reassuring and supportive community, especially as adequate supervision wanes. Slesar’s chapter is a form of supervision in and of itself because I felt I was gleaning from her direct experience and her thoughtful framing and expression of it. I cannot generalize from her work to inform my own individual cases, but I can employ her experience to help understand my own. Likewise, Israeli’s chapter helped me to explore my own use of self-disclosure in session, and Israeli gave me just enough of a reference list to get me started without overwhelming me.

From my other lens, that of graduate student educator/writing coach who has served as lead editor of four narrative casebooks for classroom use (that align with the principles of *Narrative Social Work Practice*), I appreciated Mary Sormanti’s “Reading and Writing Really Are Fundamental: How Stories Shape Professional Development,” as well as the book editors’ passionate conclusion. Sormanti provides a comprehensive teaching note about how to integrate stories into the classroom. “I caution them [students] to pay close attention to their thinking,” she says, “which could quite easily lead them to make unjustified inferences and assumptions about others, especially when their knowledge about those others is bound to be limited” (239). Sormanti’s reading and writing focus in the social work classroom is actually a way to teach students connective thinking instead of reductive thinking, which “professional assessments and diagnoses” cannot. Furthermore, Sormanti claims that “close attention to texts can expand one’s tolerance and

appreciation for ambiguity, contradiction, and difference, thus expanding the capacity for empathy” (244). This claim emerges as a vital point in the editors’ conclusion, where they suggest that narrative helps social works to empathize with each other and to bridge “divides between helper and helped to encounter a shared humanity” (249). I am not sure what social work is without this kind of humanity—or without some further connection to the humanities—and so I echo the editors’ call to action and call for narrative as a form of activism.

Finally, I would like to draw from a few stunning moments that truly engaged me as a reader. First, this book is hallmarked by Rita Charon, who calls for “*close reading and radical listening*,” (Charon’s italics) as what will transform social work practice (x–xi). This invitation into a conversation with others in helping professions is not one to be taken lightly—and neither is Charon’s intention that close reading is a form of radical (and I would add active and ethical) listening. Second, the sparsity and transdisciplinarity of the chapter references show a different kind of focus than a literature review would offer, and this element was refreshing; I would also add that the authors were both current and unafraid in their reach back to the bedrocks of their thinking, and thus, the references reflect concentrated connective thinking among both seminal and off-the-beaten-track texts—including visual and musical composition. The result is a pleasant reading experience.

Perhaps because this book grew as an offshoot of narrative medicine, half of the chapter topics involve illness, death, dying, grieving, and aging. For that reason, it may appear that the content limits the book’s potential audience. However, the narrativized case study grows from deep within social work values of truly understanding person-in-environment. At perfect intersection with these examples of narrative in social practice

is the psychoanalytic case study method that in Thomas H. Ogden’s (2005) estimation requires “a meditation and a wrestling match with language” and “experimenting with the form (structure) of an analytic essay” (15). Also, this volume’s focus on the use of self-reflexivity in writing resonates with the use of countertransference in psychoanalytic approaches to writing. As such, *Narrative in Social Work Practice* presents the possibility of uniting social workers around writing that comes from both the academy and the field, and with this unity may come a distinctly new definition of social work that gives its all too often marginalized “voice” the power to communicate better on a multiplicity of levels.

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- Ogden, Thomas H. 2005. “On Psychoanalytic Writing.” *International Journal of Psychoanalysis* 86, no. 1: 15–29.

aapcsw corevalues

- Recognize the dignity and worth of each human being.
- Acknowledge the intersection of each individual’s inner and outer worlds.
- Convey a psychoanalytic sensibility in our work with all populations and in all settings.
- Integrate concerns for social justice with clinical practice.
- Promote inclusivity and affirm the diverse identities of our colleagues and of those with whom we work.
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March 28–31, 2019

Durham Marriott City Center / Durham Convention Center
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Co-sponsored by National Institute for Psychoanalytic Education and Research in Clinical Social Work, Inc. (NIPER), educational arm of AAPCSW, and the Psychoanalytic Center of the Carolinas (PCC)

Penny Rosen, Conference Chair
William Meyer, Conference Consultant & Film Committee Chair
Cathy Siebold, Program Consultant

Plenaries

The Efficacy of Psychodynamic Therapy: The Talking Cure in the Era of Evidence-Based Practice (Jonathan Shedler)

Three Identical Strangers (Susan Sherman, film discussant)

Second Chances: Redemption and Reentry after Prison (Elizabeth Hinton)

**“They hate me now, but where was everyone when I needed them?”:
Trauma, Incarceration and Containers that (don’t) Hold** (Elizabeth Kita)

On Considering Regrets: If I Could Turn Back Time (Samoan Barish)

Sex and Love on the Upper East Side: Entrances and Exits in Middle-Age (Steven Kuchuck)

Additional Speakers

Jane B. Abrams, Theresa Aiello, Mohammad Taghi Arefnia, Margaret Arnd-Caddigan, Carl Bagnini, Karen Baker, Kathryn Basham, Barbara Berger, Joan Berzoff, Sean Breidenthal, Ellie Brown, Claudia Coleman, Carlton Cornett, Elizabeth A. Corpt, Heather Craige, Michael M. Crocker, Leslie Cummins, Charlotte Curtis, Johanna Dobrich, Janice Berry Edwards, Amy Eldridge, Sharon K. Farber, Daniel Farrell, Sheila Felberbaum, Jerry Floersch, Valerie Frankfeldt, Peter Gillespie, Cornelius F. Gorman, Kiley Gottschalk, Scott Graybow, Teresa Greco, Susie Greenebaum, Laura W. Groshong, Lucie Grosvenor, Salvatore F. Guido, George Hagman, Rebecca Harrington, Jane A. Hassinger, Jesse Hazel, Leslie Hendelman, Tracey L. Hurd, Brent SeungHo In, Carly Inkpen, Ann Jurecic, Joel Kanter, Thomas K. Kenemore, Amanda Klein, Harold Kudler, Debra Koppersmith, Judith Logue, Jeff Longhofer, Susan Lord, Shannon Mackey, Rebecca Mahayag, Kerry Leddy Malawista, Fábio Veríssimo Mateus, William S. Meyer, Richard Miller, Jill Newberger, Benjamin H. Nguyen, Ona Nierenberg, Sarah Oliver, Terri Onstad, Ryan Parker, Adriana Passini, Natalie Peacock-Corral, Karen Redding, Paul D. Robinson, Judith B. Rosenberger, Lynn Rosenfield, Betsy Ross, Crayton Rowe, Alex Samets, Christine Schmidt, Cathy Siebold, Judith Siegel, Sandra Silverman, Golnar A. Simpson, Mark Smaller, LaTasha Smith, Madelon Sprengnether, Brianna Suslovic, Boris Thomas, John Tisdale, Carol Tosone, Christine Tronnier, Phuongloan Vo, Wendy Winograd, Martin Winn

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Other Highlights

Museum Tour & Opening Reception Thursday, March 28. Visit the renowned Nasher Museum of Art at Duke University (no fee), then join us at Parizade, a “theater of the palette” with an ambiance of the Mediterranean. Separate fee (cash bar); guests welcome. Bus on continuous loop between hotel, museum, and reception.

Lunch Reception Friday, March 29

Post-Movie Hour Reception Friday, March 29. Following the Plenary Film Presentation (cash bar).

Awards Luncheon Saturday, March 30

Purple Penguin Soiree Saturday, March 30. At 21c Museum Hotel Durham, a historic Art Deco Hill Building. Dine and dance with Carrie Marshall’s jazz trio. Separate fee (cash bar); guests welcome.

Pre-Conference Offering: Case Study Writing Workshop Thursday, March 28, 9:00 am–4:00 pm.
An introduction to various aspects of the clinical writing process, with Sheila Felberbaum and Wendy Winograd. Separate registration fee; lunch included. (No CME/CEs offered.)

See www.aapcsw.org for full details, presenter bios, registration, and updates.

Managing Clinician Burnout: An Inter-professional Case Presentation and Discussion

AAPCSW Co-sponsorship with the Department of Veterans Affairs

It took over a year's planning from the time Penny Rosen, then AAPCSW acting president, reached out to Harold Kudler, chief consultant for Mental Health Services, Department of Veterans Affairs, to produce a webinar on a topic of clinician burnout. The VA Patient Care Services Grand Rounds program was inter-professional, with eight hundred participants, including VA and community professionals, participating in the webinar scheduled on May 8, 2018. The chosen concepts presented were transference, countertransference, working alliance, impasse, and burnout. Harold Kudler introduced the concepts, followed by a psychodynamic case presentation of a traumatized Iraqi veteran given by AAPCSW member Michele Rivette, former VA suicide prevention coordinator. AAPCSW members Kathryn

Basham, professor, Smith College School for Social Work, and Kudler were the discussants of the case, demonstrating the application and usage of the concepts to the case. A live poll of the webinar participants showed a strong interest in learning more about these concepts as related to work with veterans and their families. Laura Taylor, acting national director, Care Management and Social Work Services, US Department of Veterans Affairs, helped in organizing the program and moderated it live. There were many other contributors at the VA involved with this project, and AAPCSW thanks them all. This was a successful effort to bring psychodynamic concepts to professionals in VA's Patient Care Services and across the nation.

—Submitted by Penny Rosen, MSW, BCD-P

Mindfulness, cont. from page 7

In this review, I will use excerpts from the book to illuminate the skill and wisdom of inquiring deeply. A synopsis of each chapter will be provided to show a theoretical aspect of Buddhist-informed psychodynamic/relational psychotherapy. Fundamentally, the author offers a creative and original paradigm for psychodynamic understanding that is *conceptually informed* by contemporary psychoanalysis and Buddhist psychology, and *experientially informed* by mindfulness practice.

A core inquiry of this book is, *How can we look deeply into problems in a way that breathes space into them, decodes their hidden meanings, and allows them to resolve?* From the beginning, the author shows us that the art of inquiry is finding the right questions to ask.

The reader is offered different ways of seeing and working with problems. For example, inquiring deeply becomes an opportunity to “practice with problems.” A parallel is drawn to problems serving a function in psychological life like the role of pain in the body. Problems draw attention to particular frictions, conflicts, and areas of dysfunction.

In a mindfulness-informed relational psycho-

therapeutic approach, efforts are not directed toward eliminating the problem but rather toward deepening the experience of the problem, so as to become increasingly clear about how the problem is being held. Inquiry becomes a method that engages intuition in expanding or deepening our understanding. The therapist and patient may inquire together in a reflective way: What is the problem? And what specifically is problematic about that? And/or what is underneath that? What is at stake? What emotional needs are not being met? Is there a need to be right about something? If so, what is that experience of “being right” about? Is there a story that is believed? Can that story be unpacked and explored more? These are among the many examples of inquiry questions delineated in the book. The author also uses many clinical anecdotes and vignettes throughout the book that generously illustrate the nature of mindfulness-informed relational work.

Often problems revolve around wanting something that we don't have or can't get; getting what we've wanted and losing it (or being afraid of losing it); or being averse to something that is present. This is the teaching the Buddha pointed to in the Four Noble Truths: circumstances in life are always

changing, unreliable, and inherently unsatisfactory. The author points out that embracing problems has less to do with finding freedom *from* suffering than it has to do with finding freedom *within* suffering. Before real change is possible, we first have to see, feel, and understand what *is*.

The method of inquiry can be defined as looking into the nature of something in an open and receptive state of mind in order to allow something new to be discovered. A process opens up of “living in the question” with an attitude of curiosity and receptiveness where one is neither holding nor pushing away thoughts. Rather than looking *for* something, one looks deeply *into* something. This approach connects to the basic Buddhist idea that it is not the problem itself that creates suffering but how we think about the problem, which becomes the narrative in which the problem is embedded. Inquiring deeply allows the content to be examined as well as the process of the story-making mind.

And yet the author points out that whereas Buddhist psychology highlights the universal core elements in suffering being related to grasping, aversion, and ignorance, it does not concern itself with the matrix of psychological factors that organize

these core experiences into meaning. *Inquiring Deeply* fills in some of this territory by investigating the narrative as well as the enacted meanings that organize our relational lives. By inquiring deeply into the upsets that occur for us in relationship, it becomes possible to understand what is wounded, missing, or dysfunctional in our own experience.

The author contends that while psychological healing is not the same as the “end of suffering” taught by the Buddha, deep inquiry generated in the therapeutic dialogue allows the nuances of relationship to be explored in a way that honors the wisdom and methods of both a sound psychotherapy as well as a meditation practice.

Each chapter of *Inquiring Deeply* explores basic concepts of self, other, and the “object relations” between self and other from an integrative perspective that includes both Buddhist and psychoanalytic ideas.

Chapter 1, “Prologue,” introduces the psychotherapeutic approach called “inquiring deeply,” a blended clinical strategy that integrates the knowledge of psychoanalysis with the wisdom of Buddhism.

Chapter 2, “Preliminary Reflections: Definition and Fundamental Premises of ‘Inquiring Deeply,’” de-

continued on page 20

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more
than
one way

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Colorado

Brian Ngo-Smith, LCSW, BCD, *Chair*

On Saturday, September 8, AAPCSW held its first Colorado Area event in Denver, sponsoring “The Magic Years of Selma Fraiberg: Clinician, Researcher, and Writer,” along with hosting organization the Colorado Society for Clinical Social Work and co-sponsors the Harris Infant Mental Health Program and the Colorado Association for Infant Mental Health. Joel Kanter, MSW, LCSW-C, who has been researching Fraiberg’s life and career and has written about her in this newsletter, as well as being the featured speaker at the sister event in San Francisco in March of this year, joined the Denver event as our keynote. Joel shared his meticulously researched multimedia presentation, giving the audience a window into Fraiberg’s development as a psychoanalytic social worker, a researcher, and a writer. Following Joel was Robert Emde, MD, a prolific psychiatrist and leader in the infant mental health world, who reflected on his memories of Selma Fraiberg, whom he knew, noting it was in Denver that she gave her final lecture in 1981 before she died



Above: From left, Joel Kanter, Janet Dean, and Robert Emde. At right: Joel and Brian Ngo-Smith, CO Area Chair.

later that year. Finally, Janet Dean, LCSW, reflected on her early career exposure to Selma Fraiberg’s work, sharing with the audience stills of a mother’s experience in the delivery room.



She explored her own development as a clinical social worker and infant mental health researcher, thanks to the generosity of Selma Fraiberg’s guidance and prolific work.

New York

Penny Rosen, MSW, BCD-P, *Chair*

Janet Burak, MSW, LCSW, *Co-Membership Liaison*

Danita Hall, MSW, LCSW, *Co-Membership Liaison*

Report submitted by Penny Rosen, MSW, BCD-P

On May 12, “Disillusionment and Hope in Clinical Practice” was presented in New York. Presentations included “Disillusionment as Evidence of Positive Growth in Patients with Psychological Disorders,” from Crayton Rowe; “Past Trauma Evoked by Present Times: Impact of the Socio-Political on Clinical Work,” from Sandra Silverman; “And Where Are You From? Intersectional Identities and Geographic Relocation,” from Boris Thomas; and “New Models of Bereavement and Mourning, and Their Application to Our Understanding and Treatment of Communal Grief,” from George Hagman. Michael De Simone moderated. Conference Committee: Penny Rosen (Chair), Janet Burak, Michael De Simone, Margaret Fitts, Scott Graybow, Danita Hall, Dianne Kaminsky, Richard Karpe, Debra Koppersmith, Jenny Kurland, Adriana Passini, Lance Stern, and Carol Thea.

Following is a montage of impressions of and reflections on the program presentations:

Attending the AAPCSW conference in New York was first and foremost a lesson in why social work and psychoanalysis can comfortably coexist, even enrich each other. I was impressed by the range of timely, “hot topics” covered and the sensitive, scholarly way in which they were presented. The theme of personal identity stood out in a number of the lectures, raising clinical

questions as well as issues around how personal and collective trauma intertwine and speaking to the importance of an awareness of how the clinical is political. While speakers and attendees all seemed to have their own take on how to work in a framework that brings this intersectionality into our work, this acknowledgement highlights—for me—the relevance of the kind of thinking and practice that is unique to socio-psychoanalysis.

—Scott Graybow

In planning the program, we asked each presenter to address their clinical work in relation to contemporary issues, as well as their theoretical orientation. Each presentation was unique in its scope and purpose. We entered the lives of patients who were confronting their self, gender, geographic, socio-economic class, racial identity, and immigration status, as well as a community stricken with grief after the Sandy Hook school massacre in Connecticut. The rich clinical work with each patient or community was illustrated. New theories in treatment were explained. For example, Rowe proposed that disillusionment is a higher level of functioning for the psychologically disordered patient. The audience was left to reflect on the difficult encounters in our consulting rooms and our communities. The program was profound, engaging in “disillusionment and hope” through a psychoanalytic lens.

—Penny Rosen

It was a pleasure to moderate our recent Area conference in New York. Each of the speakers provided the audience with interesting and compelling presentations. Those in attendance were engaged and participated in discussions with thoughtful questions and relevant comments. Several of those in attendance shared with me that it was one the best conferences they attended in a while. All in all, a good day for AAPCSW.

—Michael De Simone

The NYC AAPCSW conference this year brought together presenters and papers with their individual orientation and ideas about disillusionment and hope. It was illuminating to hear both the individual and personal implications as well as the political-societal. At this time in our history I was especially impressed by the work of George Hagman with the families of Sandy Hook. This presentation gave us both the impact of trauma in the individual and

community, bringing together the two areas represented at the conference. We could hear and understand that from both Sandy Silverman and Boris Thompson papers too. Again, the conference was meaningful for the understanding of the individual and the environment so important to social work psychoanalysts.

—Carol Thea

As a professional new to the field, it was enlightening to see a variety of approaches to addressing issues of hope and disillusionment in clinical practice and to be presented with a range of relevant clinical situations. I appreciated each presenter's unique viewpoint. It was wonderful to be a part of the process of planning, to learn from the experience and questions of experienced clinicians, and to be asked to contribute my input.

—Jenny Kurland

What was most vivid to me listening to the four presenters at “Disillusionment and Hope in Clinical Practice” was that in spite of the very different orientations of each presenter, the power and efficacy of their unique psychoanalytic approach was evident. Their respect for the patient as an individual, and especially their ability to really listen, understand, and respond to the patient was profound. It underscored for me the importance of psychoanalytic work as the tool to understand the patient and the society they live in, especially in our culture today.

—Lance Stern

North Carolina

William S. Meyer, MSW, BCD, *Co-Chair*

Sonia Hsieh, MSW, *Co-Chair*

Report submitted by

Mary H. Wise, MSW, LCSW



On May 5, 2018, Diane Barth, LCSW, presented “The Myths and Realities of Women's Friendships and their Role in Therapy” to the North Carolina chapter of the AAPCSW, with discussant Susan Eder, MD. As the author of *I Know How You Feel: The Joy and Heartbreak of Friendship in Women's Lives*, Barth invited the audience to consider how we attend to women's friendships in the consultation

continued on page 19

membernews...

Jerry Brandell, PhD, BCD, presented the paper “The Elaboration of Developmental Trauma via Reciprocal Storytelling: The Case of Bruce” at the International Conference on Storytelling and Trauma, held in Budapest, Hungary, on October 6–7, 2018.

Dan Buccino, AAPCSW co-president-elect, attended the Smith College School for Social Work Centennial celebration (celebrated June 29–July 1, 2018) and shares that there continues to be strong affinity between Smith and AAPCSW: SCSSW has produced the third-highest number of AAPCSW members, and we will look forward to hosting another reception with SCSSW in Durham at the 2019 conference.



From left, Cole Hooley (SCSSW Alumni Leadership Council co-chair and AAPCSW New Professionals Committee chair), Jeff Longhofer (SCSSW alum and AAPCSW co-president), Jerry Floersch (AAPCSW co-president), Dan Buccino (SCSSW alum, adjunct faculty, and field instructor, and AAPCSW co-president elect), and Teresa Mendez (SCSSW alum and adjunct faculty, and AAPCSW co-president elect).

Michael De Simone, PhD, LCSW, the AAPCSW treasurer, recently passed his Final Case Exam and has completed his psychoanalytic training at the Training Institute of the National Psychological Association for Psychoanalysis. He graduated on October 19, 2018.

Lynn Lawrence, MSW, MS, co-edited a book, in which she also contributed a chapter, that was published by Columbia University Press. The book is called *Narrative in Social Work Practice: The Power and Possibility of Story*; her co-editors are Ann Burack-Weiss and Lynne Bamat Mijango. In summary, the book features the use of narrative theory and differential interventions that have been found to be successful in practice, and guides the reader across a continuum of life challenges observed through this theoretical lens. (*Editor's note*: See Miriam Jaffe's review of the book in this issue, page 6.)



Danielle M. Kasprzak, MSW, LGSW, is proud to announce her graduation from the two-year fellowship at Minnesota Psychoanalytic Society and Institute's Psychotherapy Center, where she also completed the two-year Psychoanalytic Psychotherapy Training Program. She is currently accepting new patients in her private practice in Minneapolis, where she specializes in working with queer and trans individuals using a feminist and psychoanalytic lens. She also provides short-term psychotherapy for those struggling with writing. She has extensive experience working with academics (grad-



What's your news? Graduations, presentations, publications, awards, appointments, exhibits, and so on are all items the AAPCSW membership would like to acknowledge in the this column. Feel free to include a photo. **New to AAPCSW?** We invite you to introduce yourself. Contact me at christiemhunnicut@gmail.com.

Christie Hunnicutt, MSW, LCSW • Member News Editor; Associate Editor, *Newsletter*

uate students and faculty) as the humanities editor at the University of Minnesota Press and deeply understands the complex and personal nature of writer's block. More information is available on her website, www.daniellekasprzak.com.

Judith Rosenberger, PhD, LCSW has been appointed as a primary clinical consultant in the Smith College Social Work doctoral program. The student she will be supervising in this role is a professor in Istanbul, who is pursuing a PhD in social work at Smith in anticipation of work in Turkey. This appointment is an extension of Dr. Rosenberger's second year as adjunct professor of advanced clinical theory and practice.



Mark L. Ruffalo, LCSW, published, with Ronald W. Pies, MD, the article "The Reality of Mental Illness" on *Psychology Today*, refuting common claims made by the antipsychiatry movement. He maintains the blog *From Freud to Fluoxetine* at *Psychology Today*, on the history of psychiatry, and is an adjunct professor of social work at the University of South Florida. Dr. Pies is clinical professor of psychiatry at Tufts University Medical School and professor emeritus of psychiatry at the State University of New York Upstate Medical University; he was also recently appointed instructor of medical education (psychiatry) at the University of Central Florida College of Medicine.



North Carolina Area, cont. from page 17

room. She suggested that our dominant cultures pushes an idealized image of women's friendships as uniformly supportive, empathic, and always saying the right thing to one another. This myth facilitates experiences of shame felt by women who feel their friendships do not live up to this image, and Barth emphasized that few friendships can match this expectation. She traced this myth back to gender paradigms of women as more sensitive and attuned than men, capable of anticipating and optimally responding to an other's every need. She argued that this is a myth that exacerbates patients' challenges with feeling jealous, competitive, and angry in their friendships. She advocated for greater acceptance and tolerance of such feelings and against their disavowal in women's friendships.

Invoking Christopher Bollas's concept of the "unthought known," Barth explored the unconscious narratives that patients have of themselves as "friend." She offered vignettes from her work with Emily, a woman who lamented that her wife was "good at friendship" but that she was not. Together with Barth, Emily developed an understanding of the origins of her expectations and created a more empathic working model of herself as friend. They expanded her template for friendship—

beyond good and bad—to include the many forms it can take and to honor that Emily needed different types of friendship than did her wife.

Barth also described her work with MaryBeth, whose narrative was that she could read her friends' needs and surpass them; this was reinforced by her designation as the "best maid of honor" ten times and counting. This narrative was accompanied by deep disappointment that none of them could possibly reciprocate. Barth and MaryBeth noticed how avoiding socially taboo expressions of frustration prevented her friends from knowing her well enough to reciprocate. They cultivated empathy for MaryBeth's fear of showing her friends more of her whole self, allowing them to know her more dearly and honestly, and she began to "test" new ways of relating with one "safe" friend.

When Susan Eder joined as a discussant, she likened Barth's research to Henry Stack Sullivan's exploration of "chums," or the friendships of boys, while suggesting that Sullivan had left the "more complex" subject of women's friendships to Barth. Reflecting on Barth's frame of the constantly-supportive, conflict-free friendship as an idealized myth, Eder asked us to consider how friendships are used as a social symbol, a form of social capital, and the ramifications of this. She furthered the discus-

sion with consideration of how MaryBeth and Emily's struggles reflect the tension held between fearing a loss of self (too close) and a loss of connectedness (too distant). Then she suggested that therapy itself can be like a friendship, taking many forms, developing over time, and corresponding to developmental needs and stages. Together Eder and Barth explored the parallels between women's friendships and transference/countertransference in the treatment dyad, sharing examples from their own work.

Barth and Eder left the audience persuaded that friendship is crucial fodder for therapeutic dialogue and healing. They advocated for the abandonment of the myth of the idealized women's friendship and encouraged the audience to honor the many forms friendships take over time, corresponding with developmental stages and needs. As they sat together on stage sharing case vignettes from their work and answering questions from the audience, it was easy to imagine how they too might forge a unique friendship, inimitable to their individual personalities, needs, and spaces in which they live and work.

Mindfulness, cont. from page 15

finishes inquiring deeply, presents its fundamental premises and assumptions, and discusses the role in which mindful awareness plays in psychological healing.

Chapter 3, "Inquiring Deeply: Mindful Self-Reflection in Psychotherapy," introduces introspective practices of mindful noticing, investigation, and inquiry. The clinical process of inquiring deeply is illustrated with case examples.

Chapter 4, "Questions for Clinical Inquiry and Self-Reflection," presents a framework of questions that can be used for clinical inquiry with psychodynamic/relational psychotherapy and as a structured process for psychological self-reflection. This chapter opens up new options and choices for relating to problems and finding their innate wisdom.

Chapter 5, "Present Moments, Moments of Presence," describes the role of connection in relational psychotherapy as well as the importance and relevance of the quality of presence, which is cultivated in mindfulness practice. This chapter introduces the concepts of "relational field" and "transcendent relational field," as well as the receptive, meditative frame of inquiring deeply.

Chapter 6, "Reflections on Connection," is actually the heart of *Inquiring Deeply* and offers a series of reflections on different aspects of connection. This chapter gives a conceptual framework for understanding conflicts and fear of intimacy with others, explores the importance of how relationship is held in mind, and explains the importance of intimacy with self.

Chapter 7, "Reflections on Thinking," offers a series of reflections on the nature of thinking. How the mind creates experience holds an important set of questions that are at the heart of both psychotherapy and Buddhism. A clear understanding of the function of thought is essential in developing a wise relationship to the thinking mind.

Chapter 8, "Reflections on Subjectivity and the Experience of Self," gives a clear and coherent account of the psychological self and its organization, highlighting the development of self-awareness and the role of self-reflection. The "problem of self" as it is understood in Buddhism is elucidated and the role of mindfulness in the development of subjectivity is explored.

Chapter 9, "Mind as Object," explores the different meanings of the concept of "object" in Buddhism, Western philosophy, and psychoanalysis. Emphasis is placed on the psychoanalytic concept of "the mind object," which has important bearing on how we relate to our minds. The mind-object in clinical work is illuminated with clinical examples.

Chapter 10, "How We Change: Inquiring Deeply and Psychological Growth," presents a summary and synthesis of the various topics in *Inquiring Deeply* as they relate to understanding the processes of psychological change and growth. Core questions about mindfulness and psychotherapy being the same or different are revisited. Finally, the nature of psychological healing is considered and contrasted with the Buddhist goal of liberation.

I am a clinical social worker/psychoanalyst who meditates and brings my own experience-near mind and heart increasingly into my work with patients, and this book has provided essential mirroring to see and bear kind and wise witnessing to "practicing with problems."

Karen K. Redding, LCSW, PhD, is the Area Chair for the AAPCSW Orange County Chapter and has a private practice in Laguna Beach, CA.



PPSC IS A WINNER!

*PPSC is proud to congratulate our **Faculty Winners:***

Cathy Siebold, DSW

recipient of the AAPCSW 2019 Lifetime Achievement Award
and

Susan B. Sherman, DSW

recipient of the AAPCSW 2019 Selma Fraiberg Award
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*PPSC is also proud to congratulate our **Student Winners:***

PPSC Winners of the AAPCSW 2019 Diana Siskind Award for Excellence in Writing:

First Prize: Susie Greenebaum, LCSW

Paper Title: When the Mindful is Mindless

Second Prize: Paul D. Robinson, LCSW

**Paper Title: Fluctuations in the Intersubjective Field:
Their Potential to Both Illuminate and Obscure**

*and PPSC is proud to congratulate all our
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AAPCSW promotes psychoanalytic education, advances clinical social work, facilitates the production and dissemination of knowledge, and advocates for high standards of practice. The AAPCSW website (www.aapcsw.org) offers an array of information about AAPCSW. Information on benefits, listservs, programs (both local and national), activities, items of interest, our history, resources, newsletters, video series, and other areas of interest can be found there.

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aapcsw aims & purposes

- To represent and protect the standing and advancement of psychoanalytic social work practitioners and educators.
- To provide an organizational identity for social work professionals engaged in psychoanalytically informed practice.
- To promote and disseminate the understanding of psychoanalytic theory and knowledge within the social work profession and the public.
- To affect liaisons with other organizations and professions who share common objectives for social work and the advancement of psychoanalytic theory and practice.
- To advocate for the highest standards of practice and for quality mental health care for the public.
- To bridge social work and psychoanalytic discourses by integrating concerns for social justice with clinical practice, and to conceptualize psychoanalytic theory and practice within its broader social-political context.